

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—1 COR.

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Price One Penny.

DISCOURSE

BY PRESIDENT HENRI C. KIMBALL, OCTOBER 6, 1860.

We have come together this morning for the purpose of holding our General Conference, and to attend to matters of business that pertain to the whole Church, not only for the people in this Territory; but we have met to do business that concerns all nations and people, both the living and the dead, or those who have passed behind the veil; and I feel to rejoice in the privilege we now have.

I know that this is the kingdom of God. It is that kingdom which was shown to the Prophet Daniel, as recorded in the second chapter of his book. This is the kingdom that was set up in the days of Jesus, and it is the kingdom that our Father and God set up after he organized this earth, and he is the King: but there are and will be tens of thousands of kings this side of him, and will be a perpetual increase of kings and princes in the kingdoms of our Father.

I desire to express my feelings in a few words upon these things, that you may know how I feel, and understand that I view this kingdom as something that pertains to or that will affect all the creatures of God in this creation; yes, the thousands and millions of beings who have not yet appeared upon this stage of action. It is that kingdom that concerns everyone that ever did live or that ever will live.

I wish to encourage you Elders, and all good Saints, to live as to get that

Spirit that is promised to the faithful; and let us lay aside our selfishness, and become interested in the general welfare of the kingdom of God; for it is something that should interest every man and woman in the world.

This Church is that Church which has been spoken of by the Prophets, and this people constitute that kingdom that was to come forth in the latter days. We are members of this kingdom, and we proceed from the King of this earth. We are all his sons; and when, through our obedience, we become heirs of God and joint-heirs with Jesus Christ, we in reality become princes, for we emanated from that King; and he is our Father and God, and he will call every son and daughter of Adam to an account for their deeds. It does not matter whether they belong to the Church or are outside of the fold of Christ, our Father will call them to give an account for the deeds done in the body; and the spirits of men that were in existence before they inhabited these bodies have got to be responsible for the acts that are wrought in the flesh. This is upon the same principle that President Young exhorts to me the care and supervision of a house,—for instance, the master constructs a body (ship), which the captain of God is commissioned. He commands that to me, and holds me responsible for its safe

choose the link that I am connected with? No, I cannot; and, the link will be quicker without my interposition. If there is anything wrong about it. Could a man rise up and choose President Joseph Smith, when he was alive? No; he must be dead. Well, then, can any man choose President Young? No, sir; but it is the duty of all to honor the head and the body with which they are connected. Upon the same principle, the smallest member of the body should honor the part to which it is attached. You know two feet are required to carry two legs; and two legs to carry a body; and so it is in the Church of Christ.

The Apostles and Prophets used to talk in this way, praising Agnes and companions for the purpose of carrying things to the minds of the people more fully. Now, let every man take a course to honor one another, and the President they have received. "Well," says one, "I will honor the First Presidency of the Church; but I don't want anything to do with the Twelve; they are out of reach of me." That is the way some of you feel. Now, if you trust that man in this way, how long will it be before you will trust President Young in the same way?

The course for us to take is to honor the President which the Almighty has given us now. How can you honor God except you honor that President? This is well worth your consideration. You all come out of this President as one link of a true chain, out of the main body. This is honorable in all men, and I feel to say, let every man honor his calling, and his faith will prosper.

Will a good apostle ever profess a thief or a drunk? No, it never will. But notwithstanding this, I believe there are a great many things that all themselves suppose are things that you know of, and other wicked things they ought not to do. I frequently think of those things I consider are President and the way that we have made out of them. "Well," says one, "I have made them out of our brethren, and now, with the Lord, I solemnly declare that we do not believe in anything but the President who called you into the house of the Lord; and you make your promises with God." The brethren were nearly the witnesses of

these things which you did—of the covenants you made with the Father, with the Son, with the Holy Ghost, and with all the heavenly hosts; and your brethren stood as witnesses for God, and you will have to give an account of the way and manner you keep and observe these covenants.

There are many who think these things are of no account; but I will tell you, brethren, that you will be straitened out when the Lord appears, taking vengeance upon those that will not obey his Gospel. In that day the wicked will be as chaff or stubble, and they will be destroyed from the earth, and their names shall be blotted out; but the righteous will receive new bodies, and they will inhabit a new earth, and eternally enjoy the favor of that God who sent his Son that you and I might be redeemed and brought back into his presence.

There is a great deal for us to do, and I wish you would all think so, and have these things before your minds continually. How can this end be reached? I say, in the name of the Lord God of Israel, Wake up from your slumber, and get right, your souls the Spirit of the Most High God; and the more you love of it, the more you will feel the necessity of being wide awake and attentive to your duties.

Your eyes have become dim because of your iniquities and unbelief in your duties. The Scriptures say—"Let thine eye be single that thy whole body may be full of light." The reason we do not see things as they are is because we have become dull and stupid, and do not understand the things of God. It is said in the Scriptures that the eyes of certain characters are like the flesh's eyes reaching to the ends of the earth; and like the stars upon its banners, shining as gold, but yet suffering blindness and darkness. Brethren, I want you to see that the way here, and open it again. (Which he did.) Now, don't you see, brethren, that here neither but we are all together; but it will save you all. The Spirit I want to apply to you is the Spirit of God, and I want you to be true to the Spirit of God, and I want you to be like the one that I have seen and visited here, and then you can

as the door is open do you into the strictest watch there is in the neighborhood. But as you have been washed in the waters of baptism and entered into the fold, I want you to remain clean and pure, and to labor for the welfare of Zion and the upbuilding of the kingdom of our God. If you get like the sow, then your last end will be worse than your first.

You have entered into the kingdom, and should be like a little child, humble, meek, and passive in the hands of your superiors.

You will remember that when those commissioners came to make peace with us, we came up from the South to see them, to find out what they wanted. The night we arrived in the city, I dreamed that there was an awful flood, and that the flood-wood had stopped up the stream. I watched it; and after a while the flood-wood gave way, and it came down Emigration Canyon, and went in a south-westerly direction. I then looked round to see what the effects were, and all at once this whole city and adjacent country became full of hogs. I spoke to the President and the brethren who were with him, and said,—"The country is full of hogs," and they were frothing at the mouth just like mad hogs do; and I saw them running after the brethren, who got on the wheels and fugues in different directions, and they were jumping up at them, but their mouths were full of froth; and I was pleased to see that there was not one of those hogs could bite any of the brethren. By-and-by our attention was called to other business, and when I had a little leisure I looked round and said to the brethren—"Where are those hogs gone?" We looked around us, and lo and behold there was not a hog to be found in the country!

But while they were here did they not froth at the mouth? They did, and they jumped and made a terrible stew; but I do not know that they have ever hurt anybody. They have not had the power to meddle with or hurt anybody except those who wanted to be meddled with. Now I consider that those men and women who have suffered themselves to be overcome by their hogs are no better than the hogs themselves.

This may be considered a very good introduction, in my way, to this General Conference.

I do not know that I ever felt better in

my life than I do to-day. I feel that I can touch a little thing here and another there, and I am before me ten thousand times more than I speak of; and among the many things that I can see, one is, that all the hogs are going to have as fast as they can! If the Elders and Saints will only do right, all will be right for them and with them; and they ought to know that the responsibility is upon their shoulders.

If you, brethren, go and sell your wheat, that will not be laid in the store, excepting in those cases where the men are under peevish government. Those who do this are taking a course that will bring sorrow upon themselves; yet, those who trade away the staff of life will suffer pain, sorrow, and miseries, and many things that have not entered into their hearts to think of.

Since the Latter-day Saints have been in these mountains, there has never been such a crop of grain and well-get-up wheat as there is now; for there is a branch of a store in almost every settlement, and they are buying wheat and sending it to Pike's Peak, and they are getting it at a very low price, too. I am afraid this is going to bring trouble upon you, brethren and sisters. President Young has talked and talked upon the subject of saving your breadstuffs, and the Twelve have borne testimony of it in all your settlements day after day and year after year; and yet many of the people don't care any more about it than if we had never spoken upon the subject.

There are some who have stored and laid up their grain. Look at the men who have done this, and you will find men that have got power with God and men. Let us try to improve, and get as many to do this as we can, and we shall do well. We cannot get everybody to do it, but we can use an influence with a few. There are a great many here who have lived from hand to mouth all their lives: they have been accustomed to get their wages on a Saturday night, and let their wives have them; then their wives would go and pay each a portion for the week's provisions—so much for do, so much for this, and the Telling and other things; and they don't know how to get along any other way.

How can you be content, except you lay up knowledge of the things of God?

And how can you be temporal sowers, except you lay up provisions? Jesus says, Seek first the kingdom of heaven and its righteousness, and all other things shall be added unto you. The Lord is not bound to feed us, except we take care and do our part. Do you imagine that the Lord will go and raise you a crop of wheat, without your first going and ploughing the ground?

You have heard President Young say that none of us know enough to make a spear of grass grow, and this we all know to be true; but I will tell you what you can do. You can obtain the ground, plough it, drag it, sow the seed, and dedicate it to your Father and God. Then, when you find it necessary, you can irrigate it, and you will be pretty sure to get a good crop of wheat, or corn, or whatever you may choose to plant.

There are a great many that are going into speculation now-a-days. Some of our Elders are becoming merchants, taking the Gentiles' goods and peddling them off for wheat, and then turning it over to our Gentile speculators who have persecuted us. Well, you will see that pretty much every one of them will lose the Spirit, except they repent.

Now, you have been told again and again to take care of your cattle, and send back for your goods. This has been done this year by a number of the brethren, and it can be done by the majority of the people. There was a train of goods came in a few days ago: the cattle started from here last spring, and they have come in in better condition than any other cattle that have crossed the Plains this season. The same thing has been done before. The year the plagues came in, we bought oxen, mules, and horses; and some of the cattle we brought in with us went back to the Missouri river the same season, and they got through about three weeks before we did, for we had to stay back and help our horses. When we struck the Platte river on our return, we found that there was no substance in the grass; the frost had killed it. But in the spring, when cattle go down from here, the grass is fresh and good, and the cattle get fat; and then on their return they get into the "hunch-grass country" before the frost comes, and you know hunch-grass is good all the year round. I want to see the people go into this business forthwith.

I cannot do much, but I have laid it in my heart ever since I have been in this Church to do some good, not only to myself but to this people; and I want to honour this Priesthood, and to see the day when this people will circumnavigate and circumnavigate the whole world; and I want to see the kingdom of God govern and rule the world, and this I will see with mine eyes, if I am faithful; and if I am not faithful, I shall be sure to see it, and that to my sorrow.

I desire to be humble and faithful; but I am like you, I have my weakness to contend with. We seem as if we must have something to enable us to good works—to encourage us to press forward in the good work of our heavenly Father; and I consider we have everything to encourage us to do good—to practice virtue and righteousness.

Brothers, I feel to bless you with the blessings of Almighty God, that the Spirit of God may run through your bones like blood running through your veins, to cheer up your hearts. And I ask my heavenly Father to bless you; and he will do it, if you be faithful and diligent. He will bless the virtuous, the upright, and those that honour their calling, and that honour this Church; and he will honour me for ever, so long as I do right and honour the Priesthood; and he will honour my wives, my sons, and daughters, if they will honour themselves; and I will honour them. The man who honours this Church, and try to promote its interests, God will bless; and if they honour God, they never will take a course to crush their brethren: they will honour their President, whether they be Apostles, High Priests, or Elders.

Uncle John Young is a Patriarch in the Church of God, which office he received honourably, for he is as fair to it through his father; and he may bless all the people with the blessings of the heavens and of the earth, and they will only get what they live for. This is the promise of God to his Saints.

The Spirit of the Lord giveth law upon law, and prompt upon prompt, here a little and there a little for the comfort of the Saints. There are given to you to improve upon. I feel this spirit of improvement, and desire to advance and see my brethren advance in the things of God.

I pray God to bless you all, in the name of the Lord Jesus Christ. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 726.)

[February, 1844.]

Thursday, 18th. Acheat. A beautiful day. I insert the following article from the *Times and Seasons*:

"WHO SHALL BE OUR NEXT PRESIDENT?"

This is an inquiry which to us as a people is a matter of the most paramount importance, and requires our most anxious, calm, and dispassionate reflection. Executive power, when correctly wielded, is a great blessing to the people of this great commonwealth, and forms one of the grand pillars of our confederation. It watches the interests of the whole, ministering with a fatherly care; it wisely balances the other legislative powers when constituted by party spirit or sectional feeling; it watches with jealous care our interests and commerce with foreign nations, and gives tone and efficacy to legislative enactments.

The President stands at the head of these United States, and is the mouth-piece of the vast republic. If he be a man of an enlightened mind and a vigorous soul,—if he be a virtuous man, a statesman, a patriot, and a man of unflinching integrity,—if he possess the same spirit that fired the souls of our venerable sires, who founded this great commonwealth, and wished to promote the national good of the whole republic, he may indeed be made a blessing to the country.

But if he pervert his high and honorable calling to base and unworthy purposes,—if he make use of the power which the people have placed in his hands for their interests to gratify his ambition, for the purpose of self-aggrandizement or party interest,—if he manifestly perjure with delinquency, lose sight of the interests of the nation, and maintain the Union on the altar of national interests or party views, he renders himself unworthy of the dignified trust reposed in him, and the nation is the loser of the highest talents and noblest energy and courage at home.

When he violates this, the people know. There is perhaps no body of people in the United States who are at the present time more interested about the issue of the presidential contest than are the Latter-day Saints. And our attention is turned to the two great political parties in a most unusual way. It is a fact well understood that we

have suffered great injustice from the State of Missouri, that we petitioned to the authorities of that State for redress in vain, that we have since memorialized Congress under the late Administration, and have obtained the heartless reply that "Congress has no power to redress your grievances."

After having taken all the legal and constitutional steps that we can, we are still groaning under accumulated wrongs. Is there no power anywhere to redress our grievances? Missouri lacks the disposition, and Congress lacks both the disposition and power (?); and thus fifteen thousand inhabitants of these United States can with impunity be dispossessed of their property, have their houses burned, their property confiscated, many of their numbers murdered, and the remainder driven from their homes and left to wander as cattle in this desolated land of freedom and equal rights; and after appealing again and again to the legally-constituted authorities of our land for redress, we are coolly told by our highest tribunals, "We can do nothing for you."

We have paid hundreds of thousands of dollars into the coffers of Congress for their lands, and they stand virtually pledged to defend us in our rights, but they have not done it. If a man steals a dollar from his neighbor, or steals a horse or a hog, he can obtain redress; but we have been robbed by wholesale, the most daring numbers have been executed, and we are coolly told that we can obtain no redress. If a steamboat is set on fire on our coast by foreigners, even when she is engaged in sailing and abetting the exercise of that power, it becomes a matter of national interference and legislation; or if a foreigner, as in the case of *Missouri*, is taken on our land and tried for supposed crimes committed by him against our citizens, his nation interferes, and it becomes a matter of negotiation and legislation. But our authorities can only look on and see the citizens of a country fastened with impunity; they can see two counties dispossessed of their inhabitants, their houses burned, and their property confiscated; and when the cries of fifteen thousand men, women, and children salute their ears, they deliberately tell us that we can obtain no redress.

How is it, therefore, ye mothers! Provide it to all the members in the Union: Let us stand as one man, and with shall rally all the sympathies of the land, oppose to yourselves and rob at pleasure, making

kill you are entitled with blood; draw men, women, and children from their homes; there is no law to protect them, and Congress has no power to redress their grievances; and the great father of the Union (the President) has not got an ear to listen to their complaints.

What shall we do under this state of things? In the event of either of the prominent candidates, Van Buren or Clay, obtaining the presidential chair, we should not be placed in any better situation.

In speaking of Mr. Clay, his politics are diametrically opposed to ours. He inclines strongly to the old school of Federalists, and as a matter of course would not favour our cause; neither could we conscientiously vote for him. And we have yet stronger objections to Mr. Van Buren on other grounds. He has sung the old song of Congress—"Congress has no power to redress your grievances."

But did the matter rest here, it would not be so bad. He was in the presidential chair at the time of our former difficulties. We appealed to him on that occasion, but we appealed in vain, and his sentiments are yet unchanged.

But all these things are tolerable in comparison to what we have yet to state. We have been informed from a respectable source that there is an understanding between Mr. Benton, of Missouri, and Mr. Van Buren, and a conditional compact entered into, that if Mr. Benton will use his influence to get Mr. Van Buren elected, Van Buren, when elected, shall use his extensive influence to wipe away the stain from Missouri by a further prevention of the "Missouri question," and wreaking out vengeance on their heads, either by extermination or by some other summary process. We could scarcely credit the statement; and we hope yet, for the sake of humanity, that the suggestion is false: but we have too good reasons to believe that we are correctly informed.

If, then, this is the case, can we conscientiously vote for a man of this description, and put the weapons into his hands to cut our throat with? We cannot. And however much we might wish to sustain the Democratic nomination, we cannot—we will not vote for Van Buren. Our interests, our property, our lives, and the lives of our families are too dear to us to be sacrificed at the shrine of party spirit and to gratify party feelings. We have been sold once in the hands of Missouri, and our liberties hurried away by political demagogues, through Executive intrigue, and we wish not to be betrayed again by Benton and Van Buren.

Under these circumstances, the question

arises, What shall we support? General Joseph Rogers—a man of sterling worth and integrity and of enlarged views—a man who has risked himself for the sanctified walls of the temple at the head of a large, intelligent, respectable, and increasing society, that has spread not only in this land, but in distant nations—Whom whose talents and genius are of an exalted nature, and whose experience has rendered him every way adequate to the onerous duty. Honourable, fearless, and energetic, he would administer justice with an impartial hand, and magnify and dignify the office of Chief Magistrate of this land; and we feel assured that there is not a man in the United States more competent for the task.

One great reason that we have for pursuing our present course is, that at every election we have been made a political target for the filthy demagogues in the country to shoot their lustreless arrows at. And every story has been put into circulation to blot our name from the old tradition of "walk on the water" down to "the murder of ex-Governor Rogers." The journals have teemed with this filthy trash, and even men who ought to have more respect for themselves—men contending for the gubernatorial chair have made use of terms so degrading, so mean, so humiliating, that a Christianized fellow-being would have considered himself disgraced with. We refuse any longer to be thus belabored for either party. We tell all such to let their filthy flow in its own legitimate channel, for we are sick of the hideousness itself.

Gentlemen, we are not going either to "murder ex-Governor Rogers nor a Mormon in this State for not giving to his money," nor are we going to "walk on the water," nor "draw a woman," nor "defend the poor of their property," nor send "destroying angels after General Rogers to kill him," nor "merry spiritual wives," nor commit any other outrageous act this election to help any party with. You must get some other persons to perform these kind offices for you for the future. We withdraw.

Under existing circumstances, we have no other alternative; and if we do accomplish our object, well: if not, we shall have the satisfaction of knowing that we have acted conscientiously, and have used our best judgment. And if we have to throw away our votes, we had better do so upon a worthy rather than upon an unworthy individual, who might make use of the weapons we put in his hand to destroy us with.

Whatever may be the opinion of men in general in regard to Mr. Smith, we know that he needs only to be known to be admired; and that it is the principle of

honesty, integrity, patriotism, and plain-
theory that have elevated him in the minds
of his friends; and the same principles, if
seen and known, would inspire the esteem and
confidence of all the patriotic and virtuous
throughout the Union.

Whatever, therefore, be the opinion of
other men, our course is marked out, and our

article from hereforth will be—**GENERAL
JOSEPH SMITH.**

Friday, 10th. At home. This even-
ing I spent two hours in the Office.
Settled with brother Whitney; gave him
draft of several town lots, and took his
receipt in full.

(To be continued)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 15, 1838.

**A WORD OF INSTRUCTION TO THE MINISTRY AND SAINTS OF THE EUROPEAN
MISSION.**—Having a great desire for the welfare and prosperity of the cause of
truth and its interests, so far as such interests have been committed to our care, we
publish for your aid and comfort the following instruction, hoping it will enable you,
in connection with the promptings of the Holy Spirit, to so regulate yourselves in
the discharge of the various duties devolving upon you, that your labours may ever
be acceptable to God and conducive to the spreading abroad of truth and increasing
its influence in the earth.

In our instructions published in the *Star* of the 24th ult., we designed to direct
the attention of the Saints to the instruction from the President in Zion, the spirit
and principle of which we wish understood throughout the Mission. That such
may be the case, we will call your attention to the consideration of some of the
leading points in the President's communication as published by us in the *Star* of
before-mentioned date; the first is regard to Tithing—how to be treated, in order that
the persons so paying should have their proper credits; and also in this connection
he states that the Tithing can only be used as advised by Himself. This leads us to
conclude that there was no way left open for the support of the Ministry in the
Mission only by the free donations of the people; the Elders "preaching without
pay and scrip." The principle upon which the Elders are to be supported or
provided for in their labours indicates as well the way in which all other legitimate
expenses of the Mission connected with the preaching of the Gospel are to be met.
The President directs the Elders "not to oppress the brethren, nor the cause." This
to our minds is plain, that the Minister is to so labour that his works will commend
him to the favour of God and his Saints; and also bring to his aid as much of the
Spirit of God, that he will not oppress the poor because they confide in him. We
do not wish to see Elders indulge in any extravagance in the use of money. If you
have influence with the people, so that they are ever willing to respond to your
wants,—when they have done this, if you would not be set down as "hoards of
money," direct the Saints to pay their Tithing.

"But," says one, "Who shall pay Tithing?" We say on this point, Those who
have nothing to give cannot pay, while those whose means of living are so limited as
to be entirely sufficient to preserve life would be oppressed. This the Elders are
instructed not to do under any circumstances. That the cause may not be oppressed,
we wish the Elders to instruct the Saints in a kind and fatherly spirit, to pay their

Tithing, so that there may be means with which the President may be enabled to operate for the emigration of the poor; and also instruct the Saints as far as it is in their power to deposit their money for their own emigration, in order that the money they pay in Tithing and that which they retain in their possession may all minister to roll on the work of gathering the people to Zion, and thus advance the purposes of God and the interests of his people, in saving the ignorant from darkness, and the poor from oppression; and as ministers entitle themselves to the approbation of their Master, who can say, "Well done, good and faithful servants; enter ye into the joy of your Lord."

We trust that what we have said on the points referred to will enable our brethren in the ministry to labour in concert with us in accomplishing the work entrusted to us for the glory of God in the salvation of men. If Elders inquire, "How are our families to be supported?" so far as unable to support themselves, we answer, The same way in which the husbands and fathers are fed and clothed. If any doubt the practicability of this, they can be released from the work of the ministry, to pursue such a course as will enable them to meet their wants. In carrying out our instructions practically with the people, we wish to have the Ministry with the people in a way that themselves and their wants may be known. We do not want to see one portion of the Ministry engaged in collecting money to meet the wants of another portion of the same Ministry, whom the people never see, or, if they do, never suppose them in want, as they (the people) have been taxed to supply their wants as represented by others. We wish to see every man stand for himself with the people as the representative of his own wants, and feel that all blessings depend, as they justly should do, on his faithfulness and fidelity to God and truth, and the interests of the Saints.

Ever praying God to bless the interests of his Zion, we subscribe ourselves your brethren in the Gospel,

AMASA LYMAN, } Presidents of the European Missions
CHARLES C. RICH. } and adjacent Countries.

OBEEDIENCE.

Obedience is a principle that cannot be too strongly urged, too plainly taught, or too clearly explained by those who are called to be the instructors of the people; for obedience has brought lasting joy, while disobedience has wrought endless sorrow. Had Cain observed the principle of obedience, he never would have become a murderer. Had the Israelites of old been obedient, they would not have apostatized in the wilderness and forfeited the promised blessings of God. Had the false prophets of Baal honoured the true God and been obedient to his Prophet, they might have been made partakers of life, instead of being the subjects of damnation and woe. Had Nebuchadnezzar given due attention to the

marvellous manifestations of God's providence which were wrought before him, he would not have lost his identity and had to wander with the beasts of the field. Had the Jewish nation honoured the Lord by being obedient to his servants, they would not be at the present time a his and a reproach among the children of men; but, favoured of God, they would be looking in the sunshine of life, and feasting upon the good things of the kingdom, which it would be the good will of their heavenly Father to bestow upon them.

The principle of obedience has been strongly taught, and wisely so too, by the Latter-day Saints; and how many there are who are now enjoying the blessings resulting from their observance of this

principles! And again, on the other hand, how many there are who have professed to be Christians, but have been such only in name, and are now betraying the real consequences of their neglect. The thousands in Zion rejoice and are glad in having honoured the Lord and his servants, and have learned by practical experience that in the observance of this principle safety does consist. Shall we, then, profit by their experience? or shall we be like many of our thoughtless brethren and sisters, and let our experience go for nothing?

What is obedience? It consists in being submissive to those who have a right to direct us. God, as our Father, especially requires us to obey his laws—to keep his commandments. In doing so, we secure his favour and merit his blessings, which every sane-minded person knows are worth pursuing. There is no one person on the earth, however great his wisdom, his wealth, or his capabilities, who is independent of the Lord. There may be some who may think they can be; but their thoughts are illusory, and their belief false. The truth of this our every-day experience proves. Let the Lord but lay his almighty hand upon man, or withhold the life-giving influences of his Spirit, and then of what worth is he? Or what can he do, aided by all his wisdom, his wealth, and his capabilities? Can he make one hair white or black, or exist one fleeting moment without the protection of Providence? He cannot. How vain, then, to dishonour that Being without whose assistance we could not even live!

But some might ask, "Wherein have we dishonoured or disobeyed him?" That may be left for you to answer. Every one knows but wherein he or she has dishonoured the Lord. To assist such, however, to find out wherein they have dishonoured him, the following questions are suggested: First, Do you obey him as far as possible to keep his commandments? If not, you are culpable. Have you a living faith in him? If not, you dishonour him. Do you give heed to his word as revealed through his servants? If not, you are under condemnation, especially as you have consented so to do, and will one day have to answer for your disobedience.

In all ages of the world, dishonour has brought its own punishment. The

antichristians for their disobedience were drowned. Saul, for his disobedience, lost not only his kingdom, but the favour of the Lord. The old Pharaoh (see 1 Kings, viii.) for his disobedience, lost his life. And how many of the Saints have lost their lives through acts of disobedience while purporting to obey! Need we further proof to convince us that disobedience brings its punishment? Then let us call to mind the case of Hiram, Hophni and Phinehas, and remember how the wrath of God was kindled against them for their disobedience. And again, let us watch the course of those who rebel against the authority of God, and see if they do not fall. Most certainly they will, for they can no more stand than a person can violate nature's laws without suffering, or break the laws of his country without paying the penalty affixed to them. A man may, however, as David says, "provoke a man to anger for a time; but in the end he will be cut off, and his name be known no more."

Now let us consider wherein the world dishonour God, and then we shall see wherein some who profess to be Saints disobey him.

In the first place, the Lord has given for the guidance of man ten commandments, which are taught in the schools of Christendom, and which every school-boy knows. But do the world keep these commandments? Do they keep even the first one? Do they worship the true God? Let them study well the Scriptures before they give an answer. Do they not take the name of the Lord in vain? Yes, daily. Do they keep the Sabbath-day strictly holy? Let the communities in our towns and villages give the reply. Do they not kill? Do they not commit adultery? Let the public prints answer. In all these things, then, the world dishonour and disobey the Lord; and they are not all. The Lord has given commandments in this our day, which the children of men do not keep. He has sent a holy angel with the everlasting Gospel to his servant Joseph, commanding all men to repent of their sins, and to be baptized in water, in the name of Jesus Christ, for the remission of them. Do the world keep this command? Have they not, at the same time, knowingly disobeyed the Lord's servant, and trampled underfoot his

made? Let the imaginary scene witnessed at Carthage, and the mockings, imprisonments, and persecutions which the Saints have suffered give the reply. And will not the Lord visit them in sore displeasure for these things—for this violation of his laws? Will he not be avenged on the nation that has thus violated his commands, persecuted his Saints, and basely martyred his servants? Yes, and no power can stay his vengeance.

Having seen wherein the world dishonors the Lord, we will proceed to consider wherein some of the Saints do so. The Lord has commanded his Saints to gather; and those who have the means to gather, and do not, disobey him, and will sooner or later reap the reward of their folly. Some of the Saints do not strive to gather, while at the same time they know or profess to know that the Lord has promised to help those who help themselves. Some of the Saints also have lifetime partners do not teach their children the laws of Zion—the necessity of being baptized, and so forth. Others, whose children are older, do not rule them as they ought, but let them have their own way, even if it be to keep company with the world, to mingle with worldly characters, and to run with the giddy multitude. Others turn a deaf ear to the counsel of God's Priesthood, and are slow to perform the labors of those who they testify are the Lord's servants. In all these things, and in many others, some of the Saints err, and will have to suffer, unless they repent.

But it may be asked, "Is it absolutely necessary that we carry out all the commands of God's servants?" Yes, it is. What said Christ, when he sent out his disciples to preach? Did he not tell his servants that when they went into a house or city, they were to salute it; and if the

inmates received them, they were to let their feet rest upon them; but if not, they were to shake off the dust from their feet as a testimony against them, and it should be more tolerable for Sodom and Gomorrah in the day of judgment than for them? (See Matt. x. 12, 13.)

Do we not understand by these instructions that the people were associated to receive the servants of God; and that if they did not, their salvation would be at peril in the day of judgment? Yes; and just so in this our day. If God's Priesthood is on earth, no man can treat that Priesthood with impunity without coming under condemnation and incurring the just displeasure of the Lord. God is a jealous God, and he that harmeth or insulteth his servants toucheth the apple of his eye.

But it may be asked, "Supposing they counsel us to do that which our common sense tells us would be wrong, must we do that, which to do would be sin?" To such we may reply—No one has a right to commit sin. So soon as a man professing to be a servant of the Lord counsels others to do that which is sinful, he from that time ceases to be God's servant, and becomes a servant to the Evil One. The Saints may always know a servant of God from a servant of the Evil One by the spirit he manifests and the counsel he gives. A good man will give good counsel, even as a good tree will give good fruit.

Understanding this principle, then, and realizing that our salvation depends upon our obedience, shall we not be wise, and endeavor not only to hear, but to practice it; for in obeying it we shall be blessed and become the subjects of joy unspeakable.

W. T.

UTAH NEWS.

(From the "Herald" of October 29, 1894.)

LEGISLATIVE.

We are pleased to learn, from rumors already that will fill and neighbor, Wilford Woodruff, Esq., is likely to be nominated to fill the vacancy in the

Legislative Council, occasioned by the departure from the Territory and resignation of the Hon. Green Pratt, etc. While we regret the absence of President Pratt, whose able and judicious administration of the Territory we fully appreciate,

as well in a legislative capacity as in his literary pursuits, we are glad that he is to be succeeded by such a staunch advocate of constitutional rights. Mr. Woodruff is an old legislator, having served several terms in the Legislature of Utah. He is a hard worker, and faithful to his constituents. We hope he will accept the renewed nomination; and if so, we have no doubt of his election.

PROCLAMATION.

Executive Office,
Great Salt Lake City,
Utah Territory,
October 20, 1890.

To the Members of the Legislature for the Territory of Utah:—

A formal communication has been addressed to me by their Honors, Judges Kinley and Crosby, of the Supreme Court of the Territory of Utah, in which they represent that their predecessors in office exercised, as they believe, a questionable power, in fixing the time and place for holding courts for the trial of Territorial cases in their respective districts; and they also allege that it is a matter of doubt whether any courts for Territorial business can be held until the Legislature shall meet and appoint the time and place for holding such courts, create districts for the Judges, assign them to their respective districts, and provide for holding courts in the counties within said districts.

And whereas the Legislature can be rightfully convened at an earlier day than that fixed by law, and may, when convened, repeal the law requiring it to meet on the second Monday (10th) of December, and resolve the extra session into an annual one, which I do hereby recommend:

Therefore know ye that I, Alfred Canning, Governor of the Territory of Utah, by virtue of the authority and power vested in me as such, do hereby issue this my proclamation, requiring the members of the Council and House of Representatives of the Territorial Legislature for the Territory of Utah to convene at the Social Hall, in Great Salt Lake City, on Monday, the 12th day of November, a.m. 1890, at 10 o'clock, a.m., of said day, for the purpose of attending

to their legislative duties, and conducting such business as may be for the best interests of said Territory.

Given under my hand and the seal of said Territory, at my Office at Great Salt Lake City, October 20th, 1890.

A. CANNING.

L.S.

By the Governor,
FRANCIS H. WOOTTON,
Secretary.

COMMUNICATIONS.

THE ATTORNEY TO THE GOVERNOR.

Great Salt Lake City, U.T.,
October 20, 1890.

To His Excellency Alfred Canning,
Governor of Utah Territory.

Sir,—The undersigned Judges of the Supreme Court for said Territory would respectfully represent to your Excellency that our predecessors in office have heretofore, we learn, upon their own motion, fixed the time and place for holding courts for the trial of Territorial cases in their respective districts; that we believe the power so exercised is at least very questionable; and that it is a matter of great doubt whether any courts for Territorial business can be held until the Legislature shall meet and appoint the time and place for holding such courts.

We deem the public interests demand that the Legislature should be convened prior to the time provided by law, in order that it may create districts for the Judges, assign them to their respective districts, and provide for holding courts in the counties within said districts. Until such legislation is had, we, as Judges, are comparatively powerless. We would, therefore, respectfully request your Excellency to convene an Extra Session of the Territorial Legislature at the earliest possible day, that such action may be taken as the public interests demand.

Very respectfully,

J. F. KIRBY,

Chief Justice.

HENRY R. CANNING,

Associate Justice.

SUMMARY OF NEWS AND PASSING EVENTS.

Germany.—In Marmouthshire, at the Elan Colliery, there has been a terrible explosion, in which were lost upwards of 250 lives. The *Monitor* contains an article on the enthusiastic reception of the Emperor of the French in England. It announces that the Emperor will visit the Queen at Windsor on the 3rd December, and in concluding says:—"These sympathetic manifestations on the part of the English nation cannot but draw closer the ties which bind the two nations, and prove in a striking manner how well the good sense of the masses knows how to treat the violent and inconsiderate attacks of which a certain portion of the press does not to make itself the organ." The *Post's* Paris correspondent telegraphs that the French Government has intimated to King Francis II. that it is convinced of the hostility of further resistance. The English fleet saluted King Victor Emmanuel on his departure for Sicily. This act created a sensation. King Victor Emmanuel has issued a proclamation to the Sicilians, in which his Majesty recalls that one of his ancestors had reigned over Sicily. He likewise mentions the election of the Duke of Genoa as King of Sicily in 1848, and the vote of annexation recently given. The King promises to establish institutions for promoting public morality, and to respect the privileges of the Sicilian Church. He concludes by requesting unity and concord among the people. Sixty-five thousand pounds sterling of France's peace have arrived at Rome from America. Annapolis, England, and some other towns in the province of Viterbo, have been reconquered by the French. The Archbishop of Naples has left Rome, having been invited to return to Naples. The news from Rome, November 12, says that disturbances are imminent on account of the collection of the income tax. All business is stopped. The Prince of Montenegro recently assembled his guards, and addressed them as follows:—"I shall soon give you an opportunity of proving your valor, upon which depends the future prosperity of Montenegro." It is announced that the Prince will send Gadjie, in the district of Canicola, to the French, for the purpose of being exhibited.

America.—There is no question that in all great revolutions and world changes there is a vast amount of working up and preparation before these revolutions and changes have become plain matters of fact for the pages of history. Moreover, in these workings up and preparation for revolutions and changes, there will be sure to be found a great deal of squaring, straightening, and demonstration, and what the Americans call "business."—Is that which is in reality merely the working up, and not the business revolution. It will also appear to the multitude that they have actually worked out the revolution before they have actually begun it, and that the great battle is far advanced, when there has been but little more than preliminary squaring between the antagonists. So, doubtless, will be the case in the great struggle pending between the North and South. That this great contest has begun, and begun with a vast amount of demonstration, there can be no question; but we think it would not be sound to conclude or profess to prophesy that in the course of a few weeks, or even months, the North and South will be in actual civil war. There will first come the squaring, and the demonstration, and deliberation, and resolution, and convention, and organization, and general preparation. This is how the great American revolution is progressing, and how we may expect to see it move onward, until, in the course of a few years, the North and South will have passed through their phases of actual division and civil war. The latest dates of American news bring further evidence of the reality and thorough earnestness of the secession movement. The *New York Herald* is positively crowded with matter under the head of "The Chills in the South." It would be impossible to attempt to give a full and detailed summary of the intense rage of American news contained in the *New York papers*. The news show that the whole of the Southern States are moved and calling convention, and organizing tens of thousands of the militia and volunteer "white-men." The *New York Herald's* correspondent gives an account of a meeting of distinguished Southern statesmen from the cotton and Gulf States, at which was presented a draft of independence for a Southern Confederacy. The *Herald* publishes from this correspondence a "Great Southern Manifesto: Declaration of Independence by the States of South Carolina, Georgia, Alabama, Florida, and Mississippi," and also the "Proposed Declaration of Independence of South Carolina." He also states that diplomatic relations are to be made to England, in regard to "extending a promise of friendly recognition" from him for a Southern Confederacy. From a letter just received from Elder G. Q. Cannon, we learn that Elder Cyrus Pratt, son, Rufus Snow, and himself, together with a company of

Ministerial, arrived at Florence on the 6th of November. A portion of the Ministerial, including Elders Pratt and Snow, are for the States; the remainder are for the European Mission, including John L. Smith and John T. Garter for Switzerland, and William W. Clough, Jesse M. Smith, and Peter Johnson, for Switzerland. Elder Cannon intended leaving New York for England about the 1st of December at the latest.

MEMORABILIA.

GREATEST GUN RAYON.—The greatest range which can be obtained from a gun is had when the piece is inclined at an angle of 45 degrees.

LAW OF PROJECTILES.—A body projected into the air, like a bullet from a gun, occupies the same time in its ascent as in its descent to the level from which it started.

"CITY REMEMBRANCE."—The City Remembrancer is employed in the business of the London Corporation in Parliament. He attends with the Sheriff at the bar of the House of Commons with all petitions of the Corporation, and in the Queen's Chancery with the Sheriff, to know her Majesty's pleasure when the Corporation shall wait on her with their addresses, &c.; and from time to time waits upon different officers of the state in matters pending between Government and the Corporation. He attends the House of Commons during sessions, and the Courts of Common Council, and all assemblies.

FRONT-GLASS.—Obtain a glass tube about twelve inches long, and three-fourths of an inch in diameter, and nearly fill it with either one of the following solutions:—No. 1. Camphor, 1 drachm; nitrate of potash, 1½ drachm; oil-scammony, 2 drachm; proof spirit, 2 ounces. No. 2. Camphor, 2½ drachm; nitrate of potash, 30 grains; oil-scammony, 30 grains; rectified spirit, 11 drachm; water, 11 drachm. No. 3. The following indications are afforded by the front-glass:—1. If the solution be very clear, with only a small quantity of crystalline matter at the bottom of the glass, fine dry weather may be expected. 2. The formation of fresh crystals, extending upwards through the glass, while the liquid still continues clear, indicates a change of weather with rain. 3. The formation of plumose crystals, some of which float in the upper part of the liquid, while the liquid itself assumes a turbid appearance, indicates the approach of a storm with high wind.

HOW TO SKIN A BIRD.—First put a small quantity of cotton wool down the throat, in order to prevent any noxious vapour from the stomach; then break the wing-bones close to the body; divide the feathers from the bottom of the breast-bone to the vent; divide the skin in like manner, taking care not to puncture the body; when the skin with a pinke knife till you can take hold of it with your thumb and finger; hold the skin tight, and press on the body with the knife as the skin parts from it, pulling the knife further under till you reach the thigh; break the thigh-bone close to the top joint, and pull it gently up till you can take hold of the flesh; now take the bone that is attached to the leg and pull it gently out, turning the skin of the leg inside out; cut the flesh off close to the bone, and skin as far down the back as you can. Do the same with the other side of the bird. If any wet escapes from the flesh, dry it up with fresh linen. With a small pair of scissors, put the skin on both sides out of the way as much as possible; push the body up (the tail being held in your hand); cut the back through as close to the tail as possible (this must be done inside the skin); then take the bird by the backbones and gently push the skin down with your thumb-nail till you come to the wings; take as much flesh from the wing-joints as you can, and go on skinning till you reach the ears; take hold of them close to the skull and pull them out; then, holding the skin with one thumb and finger, pull the eyes out of the skin with the other, being careful not to break them, and put as much cotton in the sockets as will fill them. Skin down to the back very gently; cut the back from the skull, and skin a piece of the skull to take the brain out; moisten the skin with sweetened soap; put a little tow round the thigh bones to form the thigh, and gently turn the skin back again. Now get three wires, one as long again as the back, the other two twice the length of the legs; then thrust at one end, bend the blunt end of the long wire, put pins two on the head, and equidistantly tight to stretch it; then take the two as tight as possible till it is about the size of the body. Get a strong wire, rough one point, and turn the other into a bow to hold in your hand; take hold of a little of the tow, cut small with the rough end, and push it up the neck; put seeds in the chest and fill all over the inside of the skin. Put the body wire up the neck, bringing it out through the skull at the top of the body; draw the body into the skin, being careful not to stretch the skin; then put the other wire through the centre of the feet up the legs, being

